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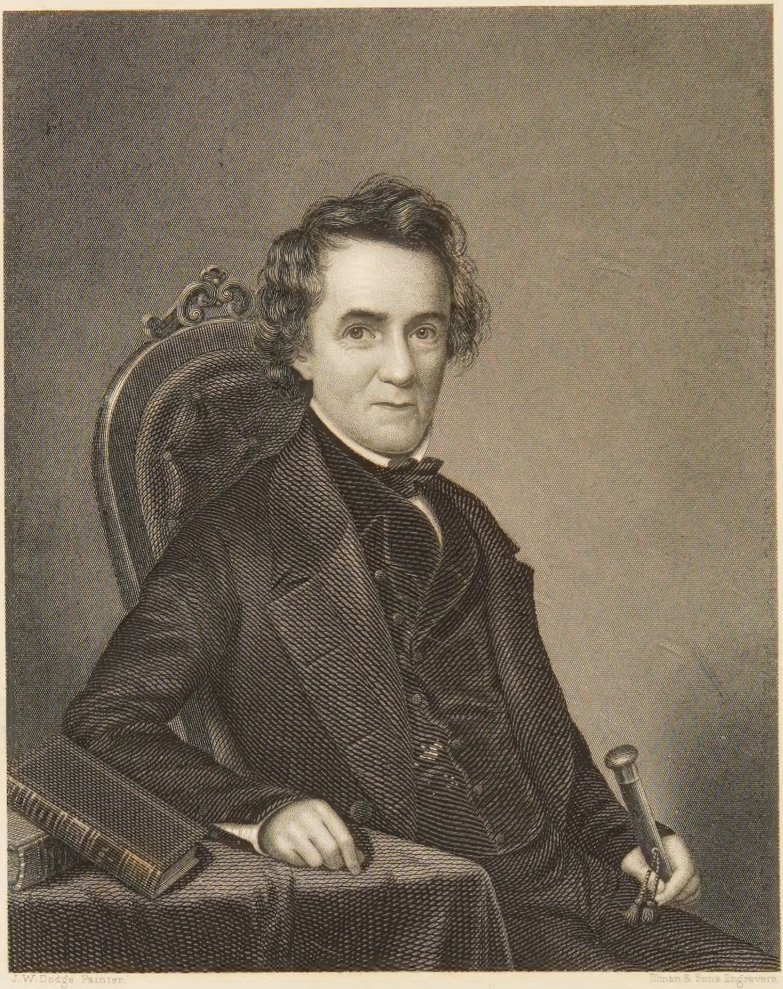

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PHILIP LINDSLEY, D.D.

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A SKETCH

OF THE

# LIFE AND EDUCATIONAL LABORS

OF

# PHILIP LINDSLEY, D. D.,

LATE PRESIDENT OF THE UNIVERSITY OF NASHVILLE.

BY LEROY J. HALSEY, D. D.,

PROFESSOR IN THEOLOGICAL SEMINARY OF THE NORTH-WEST, AUTHOR OF LITERARY ATTRACTIONS OF THE BIBLE, ETC.

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# PHILIP LINDSLEY.

The eminent services of Philip Lindsley, D. D., late president of the University of Nashville, as an educator of youth, have been widely known in our country, and most highly appreciated at each of those points or centers of influence where, in the providence of God, he was successively called to labor. Especially is this true of Nashville, and the surrounding region, in which he may be said to have been the pioneer of classical learning, and where, for a quarter of a century, he exerted a controlling influence upon the cause of education, not only in Tennessee, but through the whole South West. Whether we consider the auspicious time at which he began his labors in Tennessee, their long continuance, or his own rare qualifications for the work, it could not be otherwise than that such a man, in such a cause, should make a deep and permanent impression upon his generation. He seems from an early period to have regarded himself as set apart to the cause of the higher or more liberal education. He ever looked upon it as the great work of his life. The steadfast zeal with which he pursued it, and the distinguished success which crowned his efforts, entitle him to a place among the foremost educators of our age and country. And it is our present purpose to give some account of him and his work in this his chosen field of labor—to tell of his plans, purposes, opinions, trials, and triumphs, as an educator of youth. In order, however, to form some just conception of his character, both as a man and a minister, we shall first preface what we have to say of him as an educator with the following biographical sketch, which we abridge from Dr. Sprague's "*Annals of the American Pulpit.*"

## I. OUTLINE OF HIS LIFE.

Philip Lindsley was born December 21st, 1786, near Morristown, N. J. His parents were both of English extraction; the Lindsleys and Condicts being among the earliest settlers of Morristown, and influential Whigs of the Revolution. His early youth was spent in his father's family, at Basking Ridge, N. J., and in his thirteenth year he entered the academy of the Rev. Robert Finley, of that place, with whom he continued nearly three years. He entered the junior class of the College of New Jersey in November, 1802, and was graduated

in September, 1804. After graduating he became an assistant teacher, first in Mr. Stevenson's school at Morristown, and then in Mr. Finley's at Basking Ridge. He resigned his place with the latter in 1807, and about the same time became a member of Mr. Finley's church, and a candidate for the ministry, under the care of presbytery. He was then for two years Latin and Greek tutor in the college at Princeton, where he devoted himself to the study of theology, chiefly under the direction of its president, Dr. Samuel Stanhope Smith. On the 24th of April, 1810, he was licensed to preach the gospel by the presbytery of New Brunswick.

Continuing his theological studies during the next two years, and also preaching a while at Newtown, L. I., where he declined overtures for a settlement, he made an excursion into Virginia, and afterward to New England, and in November, 1812, returned to Princeton, in the capacity of senior tutor in the college. In 1813 he was transferred from the tutorship to the professorship of languages, and at the same time was chosen secretary of the board of trustees. He also held the offices of librarian and inspector of the college during his connection with the institution. In October of this year he was married to Margaret Elizabeth, daughter of the Hon. Nathaniel Lawrence, attorney-general of the State of New York.

In 1817 he was twice chosen president of Transylvania University, Kentucky, but in both instances declined. In the same year he was ordained, *sine titulo*, by the presbytery of New Brunswick, and was also elected vice-president of the College of New Jersey. In 1822, after Dr. Green's resignation, he was for one year its acting president. The next year he was chosen president of Cumberland College, Tennessee, and also of the College of New Jersey, but he declined both appointments. The same year, the degree of Doctor of Divinity was conferred upon him, by Dickinson College, then under the presidency of Dr. J. M. Mason.

After refusing to consider overtures concerning the presidency of Ohio University, at Athens, he was again offered the presidency of Cumberland College, and finally induced to visit Nashville; the result of which was that he at last signified his acceptance of the office in 1824. During his absence, the board of trustees of Dickinson College had sent a deputy to Princeton, to induce him to consent to become president of that institution. On the 24th of December he arrived in Nashville with his family—the college having then been in operation a few weeks, with about thirty students. He was inaugurated with much pomp and ceremony, on the 12th of January, 1825. His address, delivered on the occasion, was published and very widely circulated. It was a noble effort, and was regarded as auspicious of

an eminently useful and brilliant career. The corporate name of the college was changed the next year to "The University of Nashville."

In May, 1834, Dr. Lindsley was unanimously elected moderator of the general assembly of the Presbyterian church of the United States, then holding its sessions at Philadelphia. He was elected a member of the "Royal Society of Northern Antiquarians," at Copenhagen, in 1837.

In 1845, Mrs. Lindsley was taken from him by death, after a most happy union of about thirty-two years. In 1849 he was married to Mrs. Mary Ann Ayers, the widow of a kinsman—Elias Ayers, the founder of the New Albany Theological Seminary—a daughter of the late Major William Silliman, of Fairfield, Conn., and a niece of the venerable Professor Silliman of Yale College. In May, 1850, he was elected professor of ecclesiastical polity and biblical archæology in the New Albany Theological Seminary; and, having resigned the presidency of the University of Nashville in October following, he removed to New Albany in December, and entered on the duties of the professorship at the beginning of the next year. Here he continued usefully and acceptably employed until April, 1853, when he resigned the office, contrary to the unanimous wish of the board.

The remaining two years of his life were spent chiefly in study, devotion, and intercourse with his friends. A few weeks before the meeting of the general assembly in 1855, he was asked if he would consent to serve the presbytery, as a commissioner to the assembly, and his reply was, "I have never sought any appointment, and when God has placed upon me a duty, I endeavor to discharge it." He was accordingly appointed; but he seemed afterward to doubt whether it was his duty to attempt to fulfill the appointment; and he remarked, the morning that he left home, as if from a premonition of what was before him, "I think it probable I shall never return—I may die before I reach Nashville." He, however, did reach Nashville, though he reached it only to die.

On Wednesday morning, the 23d of May, while he was sitting at the breakfast-table, surrounded by his children, the conversation turned upon the danger of aged men traveling from home; and Dr. Lindsley expressed the opinion that it was unwise, and that they thereby often put their lives in jeopardy. A guest at the table pleasantly inquired, "Is not your advice inconsistent with your own lonely journey to this place?" "No," he replied, "no; I am here also at home—as well die here as any where." And in a few minutes he was struck with apoplexy, and passed instantly into a state of unconsciousness, in which he remained till his death, which occurred at one o'clock the next Friday morning.

When the tidings of his alarming illness were communicated to the general assembly, special prayers were immediately offered in his behalf, and a committee appointed to visit him, and express the sympathy of the assembly with his afflicted family. When his departure was announced, the most tender and respectful notice was taken of it, and the funeral solemnities, which took place on the succeeding Monday, and were conducted by distinguished members of the assembly, bore witness to the gratitude and veneration with which his character and services were regarded. His remains were deposited by the side of his first wife and his youngest son.

Dr. Lindsley left five children—three sons and two daughters. All his sons were graduated at the University of Nashville. One of them, Adrian Van Sinderen, is a lawyer; another, Nathaniel Lawrence, was formerly professor of languages in Cumberland University, Tenn., and more recently engaged in literary pursuits at Cambridge, Mass.; and the third, John Berrien, is an ordained minister of the Presbyterian Church, chancellor of the University of Nashville, and professor of chemistry in the medical department of the same institution.

### II. HIS CHIEF WORK AT NASHVILLE.

It will thus be seen that there were three principal fields of labor on which Dr. Lindsley, at different periods of life, made his influence felt as an educator: the first in his native state, and within the walls of his own *Alma Mater*, where he devoted fifteen years of his early prime, with unsurpassed energy and ardor, to the work of classical instruction, gradually but easily winning his way up, from a tutorship to the presidency of the college; the second at the capital of the then young and rising state of Tennessee, where, for twenty-six years, he gave the whole force of his intellect and character to the furtherance of all popular and liberal education; and the third at New Albany, where, for a few years, he imparted to candidates for the gospel ministry the well-matured results of his experience and scholarship. Of this last field we shall not now speak. His period of labor there was too short, and the circumstances of the institution too much embarrassed, to admit of much development. Nor need we dwell long on the first field, in New Jersey. Brilliant as had been his successes there, both as a scholar and a teacher, there can be no question that the great work of his life, both as it regards its intrinsic labor and its lasting usefulness, was performed in Tennessee.

Of this first period, however, we may give, in passing, the testimony of an eye-witness, Dr. Maclean, the present (1859) president of the college at Princeton. "Dr. Lindsley," says he, "was one of the best teachers of whom I have any knowledge. He had, in a high degree, the happy faculty of imparting to his pupils some of his

own ardor for the studies of his department. They were taught to give close attention to grammatical niceties, as well as to the style and sentiments of the authors studied. For youth in college, as well as for youth in classical schools, he insisted upon the importance of constant reference to the grammar and the dictionary, and of a thorough analysis of the words, as requisite to a full appreciation of the beauties of style and thought. His favorite Greek authors, if I mistake not, were Homer, Aristotle, and Longinus; and to his fondness for them may be traced some of the characteristics of his own style."

It is known that he declined the highest position in the gift of his *Alma Mater*, and cast his lot in the West, contrary to the wishes, and indeed with the deep regret, of his friends at the East. Who can tell the career of honor and usefulness which might have awaited him there had he accepted that important position? Who can say that a presidency at Nassau Hall, running through a quarter of a century, would not have presented a career of usefulness fully equal to that of Dwight at Yale, or Nott at Union, or any other which our country has yet afforded. Still we hesitate not to think that he acted wisely and well in going just when he did to what might then be called the wild woods of Tennessee. We have no manner of doubt that he there achieved a greater and more important work for his generation than he could possibly have ever done at Princeton, New Haven, or any other eastern seat of learning. The heart of man deviseth his way, but the Lord directeth his steps. A great state was just emerging from the wilderness—building its churches and schoolhouses, constructing its works of internal improvement, bringing its virgin soil into cultivation, and just ready to lay the foundations of its literary and scientific institutions. The greatest work which any state can ever do for its children in all time to come, that of forming and putting into operation its systems of liberal and popular education, was here to be done. A master-workman was needed for the occasion—one who had the knowledge to grasp the problem, and the genius, energy, and enthusiasm to solve it. That master-spirit was found in Philip Lindsley. It is not too much to say that, if Cumberland College had made her selection from the entire circle of the eastern colleges, she could not probably have found any man more competent and better furnished for the task, better prepared, by all his tastes, studies, and attainments, to be the very pioneer, missionary, and champion of collegiate or university education at the South West.

Having thus selected his ground, and driven down his stakes, at a point which was then the extreme south-western outpost of educational institutions, he determined once for all not to abandon it. Nothing is more striking in all his history, and indicative of that firm-

ness of purpose which constituted so important an element in his character, than the fixed and persistent determination which kept him from ever leaving Nashville till his work was done. No inducement from abroad, and no amount of difficulty at home, could ever wean him from this his first love of western life. There was scarcely a year of the twenty-six when he might not have gone to other posts of usefulness and honor. Offers came to him unsolicited, from the East, the North, the South. To those who understood the discouragements which he had to encounter at Nashville, and the repeated liberal inducements held out to him from other quarters, there was a touch of the heroic and sublime in that steady, unalterable resolve which kept him at his chosen post so long, and from first to last so confident of success.

Says Dr. Sprague, "Though Dr. Lindsley never, directly or indirectly, sought an appointment from any literary institution, such was his reputation that he was solicited to the presidency of such institutions more frequently perhaps than any other man who has ever lived in this country. In addition to the cases already mentioned (in New Jersey, Pennsylvania, and Ohio,) he was chosen to the presidency of Washington College, Lexington, Va., and of Dickinson College, Carlisle, in 1829; was chosen twice to the presidency of the University of Alabama, at Tuscaloosa, in 1830; was chosen provost of the University of Pennsylvania, at Philadelphia, and president of the College of Louisiana, at Jackson, in 1834; president of South Alabama College, at Marion, in 1837; and president of Transylvania University, in 1839; all which appointments he promptly declined, though he was greatly urged to accept them."

Now the explanation of all this is, that he saw from the first, with the clear intuition of his strong, practical mind, that there was a great work to do in Tennessee—one not to be finished in a day or a year, but demanding the labor of a life-time; and accordingly, instead of frittering away his energies on half a dozen different schemes and points of influence, he determined to make the most of life by devoting it all to that one work, and never to leave it, until those who should come after him might be able, upon the foundation which he had laid, to rear a noble and lasting structure.

### III. HIS PLANS AND PURPOSES AS TO A UNIVERSITY.

Coming to Nashville in the full vigor of his well-matured faculties, at a time when there was scarcely any thing worthy of the name of college in all the South West, it was natural that Dr. Lindsley should at once form the design of establishing an institution on a broad and permanent basis, fully equal, if not superior, to any thing

of the kind in our country. He was too well versed in all the essential elements that constitute the life of a college, ever to suppose that this could be done immediately. But we find the magnificent conception taking possession of his mind from the very beginning—of building up an institution of the first order, not only for Tennessee, but the whole South West. Accordingly, in his first public address at Nashville, in 1825, on his inauguration as president—which was throughout a most masterly plea for "*Collegiate Education*" as the very life of a free people—he expressed his views in such terms as the following:—

The grand experiment is about to be made whether this college shall be organized on a permanent and respectable basis, or whether it again be destined to a temporary existence, and to ultimate failure, from the want of due encouragement and patronage from the wealthy citizens of West Tennessee and the adjacent states. It is desirable that, in a college, provision should be made for instruction in all the sciences, and in every department of philosophy and literature. To the ultimate attainment of this desideratum we must direct our views. We hope to see the day, or that our successors may see it, when in Cumberland, or in the University of Nashville, shall be found such an array of able professors, such libraries and apparatus, such cabinets of curiosities and of natural history, such botanical gardens, astronomical observatories, and chemical laboratories, as shall insure to the student every advantage which the oldest and noblest European institutions can boast. So that no branch of experimental or physical, of moral or political science, of ancient or modern languages and literature, shall be neglected.

In his first baccalaureate address, entitled "*The Cause of Education in Tennessee*," and delivered on the first commencement of the University, in 1826, we find him developing still further the magnificent educational scheme which he had projected. He says:—

The trustees of Cumberland College have purchased one hundred and twenty acres of land, to meet the various purposes of their contemplated university. It is proposed immediately to commence the erection of a series of buildings for the accommodation of students, instructors, and stewards; consisting of five additional colleges, each sufficiently commodious for a hundred students, and three assistant professors or tutors, and of seven houses for as many principal or head-professors. We shall then have six colleges, and twenty-five instructors, and accommodations for six hundred pupils. To each college will be attached a refectory or boarding-house, with eight or ten acres of land for gardening and exercise. The colleges will be erected at such distances from each other as to prevent the usual evils resulting from the congregation of large numbers of youth at the same place. Professors will occupy houses on the intervening lots; and there will be at least three officers resident within the walls of each college. We shall thus have six distinct and separate families, so far as regards domestic economy, internal police, and social order; while one *senatus academicus* will superintend and control the whole.

A more eligible or healthful site, for such an establishment, can not be found in the western country. *Here* is the place, and *now* is the time, for generous enterprise. Here let us erect a university so decidedly and confessedly superior in every department that a rival or competitor need not be feared. Let us make ample provision for every species of instruction—scientific, literary, professional—which our country demands. Let education be extended to the physical and moral, as well as to the mental, faculties. Let agriculture, horticulture, civil and military engineering, gymnastics, the liberal and the mechanical arts—whatever may tend to impart vigor, dignity, grace, activity, health to the body—whatever may tend to purify the heart, improve the morals and manners, discipline the

intellect, and to furnish it with copious stores of useful, elementary knowledge—obtain their appropriate place and rank, and receive merited attention, in our seminary; so that parents may, with confidence, commit their sons to our care, assured that they will be in safe and skillful hands—under a government equitable, paternal, mild, firm, vigilant, and faithful—where their every interest will be consulted, their every faculty be duly cultivated, and where every effort will be made to render them intelligent, virtuous, accomplished citizens.

In his "*Baccalaureate*" of 1829, he pleads still more urgently the cause of a great university, including all the departments of law, medicine, divinity, science, literature, and the arts, and remarks:—"Scarcely any portion of the civilized Christian world is so poorly provided with the means of a liberal education as are the five millions of Americans within the great valley of the Mississippi. In casting my eye over the map of Tennessee, it struck me from the first that this was precisely the place destined by Providence for a great university, if ever such an institution were to exist in the state. And in this opinion I am fully confirmed by several years' observation and experience. I am entirely satisfied that it is physically impossible to maintain a *university* (I am not now speaking of an ordinary college,) in any other town in the state. And for this single good reason, were there no other, namely, a medical school, which may be regarded as an essential and as the most important part of a real university, can never be sustained except in a large town or city, and the larger the better. Nashville is the only place where a medical school would even be thought of; and physicians know full well that such is the fact. If Tennessee then is to have such a school, it *must* be established in Nashville."

The *city* of Memphis was not then in existence, and it is remarkable how well the present flourishing medical school at Nashville, with its four hundred students, its able faculty, its spacious and well-arranged laboratories, museum, library, and general apparatus, hardly inferior to any in the Union, vindicates the sagacity of this early opinion and prediction.

In his commencement speech of 1837, which was one of the longest and ablest of all his educational discourses, after giving an outline of the various systems of collegiate and university education in England, Scotland, Continental Europe, and our own country, he proceeds to present a sketch or summary of the scheme which he wished to carry out at Nashville. After expressing the opinion that, for the *purpose of educating boys*, generally between the ages of fifteen and twenty-one, our isolated American colleges are, as a system, to be preferred either to the English or German universities, provided they be made in *fact* what they are in *name*, he says:—

But I would not stop here. While I would duly encourage and improve the common college, as we should the common school, there ought to be in every

state, at least in each of the larger states, one institution of the highest order and most comprehensive and commanding character. If we can not achieve this object in five or twenty years, it may be done perhaps in fifty or five hundred. If we can not hope in our day to rival Berlin, Munich, Göttingen, Leipzig, Copenhagen, Vienna, Halle, Leyden, Paris, Moscow, or even St. Petersburg, we may commence the enterprise, and leave posterity to carry it onward toward completion. For *complete*, in the nature of things, it never can be. It must be growing, advancing, enlarging, accumulating, till the end of time. No university in Europe is *complete*—not even in any one department.

Having described the necessary collections and fixtures, he then goes on to say:—

Our university must have the requisite *teaching force* also. Professors of every language, dead and living—of every science, in all its branches and subdivisions, in all its bearings and applications. To be more particular, there should be professors or teachers

Of ancient classical languages and literature;
Of oriental languages and literature;
Of modern European languages and literature;
Of mathematics, natural philosophy, astronomy;
Of chemistry, geology, mineralogy, comparative anatomy;
Of archæology—in reference to ancient nations, governments, jurisprudence, geography, mythology, arts, sciences, and still-existing monuments;
Of philology, eloquence, poetry, history;
Of physiology—vegetable, animal, and comparative;
Of ethics, politics, logic, metaphysics;
Of constitutional and international law;
Of political economy and national statistics;
Of architecture, sculpture, painting, drawing, engraving, music;
Of engineering—civil, military, and naval;
Of mechanics—principles and practice;
Of agriculture, commerce, manufactures;
Of fencing, riding, swimming, and other manly and healthful gymnastics;
Of natural history in every department;
Of all the liberal professions;
Of biblical literature;
And of religion, in such forms and modes as may be satisfactory to the judicious and reflecting portion of the community.

There should be schools, in short, for all the sciences, arts, languages, and professions. So that no youth need ever cross the ocean, to study and learn what ought to be much more safely and advantageously taught at home. The above is not given either as a complete enumeration or proper grouping of the subjects for professorships, but rather as a brief summary or outline of the more obvious and important.

Further on, he remarks—after reducing his scale for Nashville to what might at all events emulate the universities of Geneva, of New York, or Virginia—"Our first effort here in Nashville should doubtless be to elevate the only department which we have hitherto attempted to establish; that is, the college for undergraduates, or the faculty of arts, sciences, and literature. It is desirable to have professors of German, French, Italian, Spanish—perhaps of some other modern languages; though a knowledge of none of them has been made indispensable to graduation in any college."

In a word, his plan was to build up an institution, where boys might be trained, under skillful teachers, in all science and literature, before graduating; and where, after graduation, they might still pur-

sue their studies, to any extent, and in every thing that man needs to know; to combine for the pupil all the advantages of the English and American college, and for the scholar all the aids of the German university.

Of his undertaking he speaks as follows:—"Now the University of Nashville, compared with my own *beau ideal* of such an establishment, is but an element—a mere atom—a foundation—a nucleus—a corner-stone—a first essay toward the glorious consummation and perfection of my own cherished hopes and anticipations. And I could say little more of any other university in our country. I regard them all as being still in their infancy, or at most in their early youth; and that their *right* to the title of *university* is yet to be proved and confirmed by their future growth to vigorous manhood and generous maturity."

But that he would succeed ultimately in accomplishing his plan, in despite of all obstacles, he seemed never to have a doubt. We remember well his look of sublimity and his tone of determination, when in 1834, in one of his most eloquent moods, he gave utterance to these strong, triumphant words:—"We count not on the state's treasury, nor upon legislative indemnification. We rely not upon ecclesiastical patronage, or sectarian zeal, or individual munificence; nor, indeed, upon any of the usual sources of pecuniary revenue which have reared and sustained so many flourishing institutions in other sections of our happy republic. We belong to no sect or party in church or state. We open our portals wide, and proffer our instructions freely to enterprising, moral youth of every political and religious creed in the land. Literature and science, language and philosophy, morals and virtue, unalloyed and unclouded by the dogmas of any sect or school, we inculcate and exemplify as best we can. And we appeal to the common sense and equity of mankind for the wisdom of our system and the honesty of our proceedings. We are the staunch, uncompromising advocate of genuine religion—of pure, unadulterated Christianity—but, in all matters which distinguish one class or sect or church from another, we leave our pupils to parental guidance and discretion; and to the ministerial cares of the clergy in our city to whom they severally yield a voluntary preference.

"Where then is the ground of our hope and of our encouragement? It is in the growing strength and moral influence of our own enlightened, loyal, and patriotic sons, who issue, year after year, from our classic halls, imbued with the chivalrous spirit and republican virtue of the brightest age of Greek and Roman glory—and animated by the celestial principles of Christian magnanimity and benevolence—and whose voice shall yet be heard by a generous and honest, though hitherto

much abused and misguided people. It is in these, under the propitious smiles and overruling providence of the Most High, that we place our confidence, and garner up our soul's fondest aspirations. They will never prove recreant or traitorous. The claims of *Alma Mater* upon their affections, their zeal, their labors, their influence, their talents, and their wealth, will ever be acknowledged as of paramount and everlasting obligation.

"We say—or rather let the university proudly say—there are our sons. We send them forth into the world. And by the world's spontaneous verdict upon their training and their bearing will we abide. We calmly and confidently await the world's decision; and we feel assured of no mortifying disappointment. Our faith is strong, unwavering, invincible. And our purpose to persevere in the good work, which has thus far been signally prospered in the midst of every species of hinderance and discouragement, can not be shaken. The tongue which now speaks our high resolve, and bids defiance to scrutiny, to prejudice, to jealousy, to cowardice, to calumny, to malevolence, may be silent in the tomb long ere the glorious victory shall be achieved. But WE, the UNIVERSITY, live forever! And generations yet unborn shall rejoice in our triumphs, and pronounce the eulogium which our labors will have nobly won."

Nothing could exceed the zeal and ardor with which, on all private and all public occasions, Doctor Lindsley was found battling against popular prejudices, and defending the great enterprise to which he had consecrated his life. The college—the higher learning—university education became his abiding theme, on which he was ever ready to pour out the full treasures of his classical and accomplished mind. Probably some of the finest and most triumphant vindications of learning that ever fell from the lips of man were made by him during this period. We subjoin a few specimens:—

Ignorance never did any good, and never will or can do any good. Ignorant men are good for nothing, except so far as they are governed and directed by intelligent superiors. Hence it is the order of Providence, that in every well-regulated community children and all grossly ignorant persons are held in subjection to age and wisdom and experience. No species or portion, even of the humblest manual or mechanical labor, can be performed until the party be taught how to do it.

If it be said that the Deity has no need of human learning to propagate his religion, it may be replied that neither has he any need of human ignorance. He could, if he chose, dispense with human agency altogether. But we have yet to learn that Infinite Wisdom has ever selected an insufficient and inadequate agency for any purpose whatever. In the days of prophecy and miracle, from Moses to Paul, he never employed *human ignorance* in the work of instruction. If they were not all educated in the universities of Egypt, as was Moses, or of Judea, as was Isaiah, or of Babylon, as was Daniel, or at the feet of Gamaliel, as was Paul, they were well-trained somewhere, and by competent masters, as were the fishermen of Galilee by Christ himself, besides being endowed with the gift of tongues, and extraordinary communications for every emergency.

I use the term *university* as equivalent to the best possible system of education, and in reference to the highest order and degree of intellectual and moral cultivation. Wherever, and by whatever process, the human mind is most effectual ly imbued and enriched with the purest treasures of science and knowledge, and where the whole man is duly trained and qualified for the greatest usefulness, *there* is *my university*.

I affirm then that the UNIVERSITY, as just explained, ever has been, is now, and ever will be, the grand *conservative principle* of civilization, of truth, virtue, learning, liberty, religion, and good government among mankind. To the *university* are we indebted for all the useful arts, laws, morals, enjoyments, comforts, conveniences, and blessings of civilized society. There has never been a nation or community, highly enlightened and civilized, where the university did not dispense its kindly influences, or where it did not occupy a commanding position. The nations of antiquity degenerated, or sunk into barbarism, just as the university, or higher learning, was neglected or became extinct among them. It has never been found among savages or barbarians; and all the nations and tribes upon our globe are barbarians or savages at this day where the university is not, or where its cheering and illuminating beams have not penetrated.

If to this broad statement it be objected, that science, literature, and refinement abound in regions where no university has been established; I answer, that the beneficial effects of the university are oftentimes experienced at great distances from its actual location. The universities of Egypt extended their salutary and redeeming spirit even to barbarous Greece. Those of Europe are felt in America. And those of Massachusetts and Virginia may operate in Tennessee and Texas. In the present condition of the commercial and missionary world, the influence of the university is visible in almost every quarter—in New Holland and the South Sea Islands—on the banks of the Ganges and the Congo and the Amazon—and wherever European and American civilization has acquired even a partial or temporary resting-place.

If again we be directed to self-taught and self-made men as a triumphant negative to our whole theory; I tell you, that self-taught men (as they are styled,) such as Franklin, Ferguson, Shakspeare, Watt, Arkwright, Henry, Fulton, Davy, are, or were, just as much indebted to the university as were Bacon, Selden, Newton, Burke, Jefferson, Jay, Madison, or Whitney. The latter drank at the fountain, the former at the streams which issue from it. Had Franklin been born and bred among savages, he might have become the first among the prophets and chiefs of his tribe; but he would not have been enrolled among the greatest philosophers and statesmen of the civilized world. Washington too might have been the Tecumseh or Black Hawk of the wilderness, but not the saviour, the founder, the father of a mighty republic of enlightened and happy freemen. He had studied in the school of Locke and Milton, of Sidney and Hampden, of Tell and Phocion; and like them was *liberally* educated. He was not a scholar in the strict, technical meaning of the term, though his scholarship was respectable and far superior to that of many a college graduate.

In the eloquent appeals which he was constantly making in behalf of this grand enterprise, Dr. Lindsley was sometimes deemed a visionary and enthusiast by the short-sighted politicians of his day. But there was nothing visionary about him. Never was any man blest with a more practical mind, or a larger stock of good English common sense. He knew precisely what he was about from the beginning. He knew that the way to build up a great institution at Nashville was to secure first a *good and broad foundation in the soil*. And in that he was not mistaken. There is no manner of doubt that he could have accomplished, and would have accomplished, in his own life-time—nay, at an early period of his career—all that he had projected, if he had only succeeded in bringing the legislature or the people of Tennessee to his own views. He told them

from the beginning that a "university would be an expensive concern;" but he demonstrated that it was a concern which would *pay*—both intellectually and morally. He demonstrated that it would bring benefits both to the rich and the poor, to the citizens of Nashville and the people of Tennessee, to themselves and their children, in all time to come. The visionaries were those who thought it would *not pay*, and that it was foolish to spend a few hundred thousand dollars, to build up a Cambridge or an Oxford, a Harvard or Yale, in the Far West.

In carrying forward so great a work, he had expected at one time to secure both the public aid of the state and the private co-operation and munificence of the citizens of Nashville. The result proved that he had to rely solely on the latter. In the address of 1832, after again unfolding his scheme of a university, he says: "This would be a species of internal improvement worthy of the republic, and which would elevate Tennessee to a rank never yet attained by any people. And the legislature, which shall boldly lay the corner-stone of such a magnificent temple of popular instruction, will deserve and will gain a glorious immortality, whatever may be the verdict of their constituents or of their cotemporaries. Their magnanimous and enlightened patriotism will be celebrated a thousand lustrums after the petty interests and conflicts of this selfish generation shall be forgotten."

But finding, after a few years' trial, that he could neither depend on state aid nor secure from individual munificence such an endowment as his scheme demanded, he then set to work manfully to make of his university as good an institution as the limited means at his disposal and the steadfast co-operation of his coadjutors at Nashville would admit. In this spirit, ever ready to modify his views to existing circumstances, and never for a moment despairing of ultimate success, we find him giving utterance to the following words:—"In inaugurating the establishment of a university at Nashville, the honest purpose was fondly cherished from the beginning to render it *in fact* all that the name imports. Its friends desired to lay its foundations deep and broad. They felt that they were going to build for posterity as well as for the living. That kind of ephemeral popularity which is so cheaply purchased, and which is never worth the cheapest purchase, they neither sought nor coveted. They did not expect to see the gilded domes and lofty turrets of their university suddenly rising in splendor, and dazzling the eye of every beholder. They knew that they could, at best, achieve little more than the commencement of a work, which must be fostered, and enlarged, and matured, in the progress perhaps of ages to come."

These quiet words indicated the right spirit—the spirit of a true

and faithful worker, who had learned how "to labor and to wait"—a spirit which every man must have who would succeed in instructing the young, or building up a literary institution. And although, for want of funds, Dr. Lindsley did not accomplish in his own life-time the precise thing which he first projected at Nashville, yet he did succeed, in despite of manifold drawbacks and discouragements, in building up an institution which, as it regards the standard of scholarship in its professors and the attainments and subsequent usefulness of its alumni, stood, as long as he was at the head of it, second to none in the Mississippi valley. Nor did he leave it until he felt that he could safely intrust it into the hands of one who, though young to receive such a father's mantle, was fully competent, both by education and endowment, to enter into all his plans and carry forward all his work. *Qui facit per alios facit per se* is as true of a good work as of the reverse. An educator's work is never fully done, nor can his influence be fully measured, short of what his pupils and his children shall do. And hence there is no improbability that Dr. Lindsley may yet, by his perpetuated influence and labor, accomplish the realization of that splendid beau ideal of a great university which rose up before his imagination as he first surveyed the beautiful city of rocks and cedars on the banks of the Cumberland.

But be this as it may, there can be no question that his earnest and persevering efforts to found a great university at Nashville did in a manner train the public mind in Tennessee to large and liberal views of education. By aiming at great things he inspired the leading minds around him with somewhat of his own enthusiastic admiration for the higher learning; and these imparted his views to others. By keeping the subject of collegiate education prominently before the public for a quarter of a century, and availing himself of every opportunity to magnify its importance, he gave a noble impulse to the whole work of education in every department of it—an impulse which was soon felt over the whole region around him, and is still working mightily. It is a striking illustration of his power and success as a teacher, that he never failed to leaven his pupils with his own doctrines on all educational subjects—at least those of them who were with him any length of time, and were capable of understanding and appreciating his opinions. He was sure to inspire them with elevated and liberal sentiments on the whole subject of learning; and his own example taught them to expect great things and to attempt great things. He was peculiarly fortunate too in the circumstance that all his sons, graduating at the university, under his own immediate instructions, partook of his spirit, and stood ready to adopt and carry forward all his long cherished plans of education. The

eldest, graduating with high distinction in a class remarkable for talents, and settling at Nashville in the profession of the law, became one of the most active and influential of all her alumni in sustaining the honor of *Alma Mater*, and thus furthering the great work to which the father's life had been consecrated. The two younger, entering the profession of their choice, that of the educator, in comparative youth, have ever since devoted themselves to its high and arduous responsibilities, and have already, on different fields, won a distinguished reputation as practical instructors. For while one, as before indicated, remains at Nashville, the chancellor of its university, carrying forward with signal success the great work marked out by the father; the other,* after teaching several years in one of the chairs of the university, and after it had become manifest that the good people of Tennessee demanded not one or two only but many colleges, was called to bear a laborious and important part in building up the Cumberland University, at Lebanon, in the same state. In full accordance with his father's counsel in the matter, he accepted the professorship of ancient languages and literature in that young and rising institution, and for several years contributed his whole talents and influence to give it that character which it has attained amongst the foremost institutions of the West; holding now by its law department the same commanding position among the schools of our country which the university at Nashville holds by its medical department. But, resigning this important post, he has since founded the Greenwood Seminary, for young ladies, near Lebanon, over which he now presides with eminent ability, gracefully commingling a genial care of the young with an enthusiastic devotion to literary pursuits. And thus, while the great and gifted author of all these large and liberal schemes of culture for the youth of Tennessee has himself passed from the field of his labors, it is gratifying to know that his work still goes on, in the hands of his pupils and his children. So true is it, that the good men do, when it is well done, lives after them.

No State west of the mountains is better supplied with colleges than Tennessee, especially all that part which has had a more immediate connection with Nashville. To show the contrast between the present facilities for collegiate and even professional education and those which existed in the same region thirty-five years ago, when Dr. Lindsley went to Nashville, it will be sufficient to glance at the latest catalogues of the more prominent institutions in Middle and East Tennessee.†

* Prof. N. Lawrence Lindsley.

† On his resignation, the University of Nashville was suspended a few years, in order to erect new buildings. It was reorganized and opened again in 1853. In the mean time, the medical de-

### IV. HIS SPOKEN AND PUBLISHED ADDRESSES.

The published writings of Dr. Lindsley consist chiefly of his baccalaureate addresses and occasional sermons. His great theme, even in his sermons, was education and its kindred topics. In one of his ablest published discourses, delivered at the installation of Dr. Edgar, in Nashville, in 1833, he speaks of his preaching in the following terms, indicating a far humbler estimate of it, in his own mind, than the public were accustomed to take:—"My own particular sphere of ministerial duty has ever been extremely humble and limited, as it regards age and numbers, though not unimportant in reference to the ultimate welfare of the church and the public. My province too has always demanded a different kind and form of preaching from that which obtains in a popular assembly. A word in season—a little here and a little there—and something every day to one or a dozen, as occasion offered or suggested—without touching on points of theological or ecclesiastical controversy, and without the formal method of regular sermonizing—has been the fashion of my own very imperfect essays in the good work of the gospel ministry." And hence it was that, always regarding himself as an educator of the young, he was often, even in his public discourses on the Sabbath, found pleading the cause of education.

Dr. Sprague gives the following list of his publications:—"*A Plea for*

partment had been founded in 1850. The number of students matriculated in this department, for the first three years, was as follows:—First session, 121; second, 152; third, 220. There has been a steady increase to the present time, when it has risen to above 400. The graduates already number 669. The number of law students we are not able to give. Cumberland University, at Lebanon, has a law department, under the instruction of Judges Nathan Green and Abram Caruthers. The whole number of students, including law and other departments, is about 500. We have not the means of giving a full and exact statement; but, from such data as are at hand, we condense the following tabular summary, which can not be far from the truth, and will be sufficient to give an idea of the more prominent Tennessee colleges, and of the progress of learning in that whole region, not to mention those of the adjoining states, nor the numerous seminaries for young ladies, which have every where kept pace with the colleges. Many of the latter have in a great measure been modeled after the old Female Academy, at Nashville, which, dating back almost to the origin of the University, and having an average attendance of three or four hundred, has no doubt educated more young ladies than any institution in the West.

University of Nashville, Rev. J. B. Lindsley, M. D., chancellor: Classical students, 104; Medical, 436. Total, 540. Volumes in library, 9,666.

Cumberland University, Rev. T. C. Anderson, D. D., president: Classical students, 171; Law, 188; Theology, 3; Science, 6; Preparatory, 94. Total, 462. Volumes, 4,000.

Union College, at Murfreesboro', J. H. Eaton, LL. D., president: Students, 160. Volumes, 4,500.

Jackson College, at Columbia, B. F. Mitchell, president: Students, 84. Volumes, 4,400.

Franklin College, near Nashville, T. Fanning, president: Students, 106. Volumes, 3,500.

East Tennessee College, at Knoxville, Rev. W. D. Carnes, president: Alumni, 169. Volumes, 8,000.

Besides these, the Lagrange College, at Lagrange, only about two years old, had on its first catalogue 113 students, under the presidency of Rev. John H. Gray, D. D., assisted by four able professors; and, still more recently, the Stewart College, at Charksville, with a completed endowment of $100,000, has gone into operation, under the presidency of Rev. R. B. McMullen, D. D., assisted by four professors.

*the Theological Seminary at Princeton*, (several editions,) 1821;" "*Early Piety Recommended* in a sermon delivered in the college chapel, Princeton, 1821;" "*The Duty of Observing the Sabbath* explained and enforced in a sermon addressed more particularly to the young, 1821; "*Improvement of Time*—two discourses delivered in the chapel of the College of New Jersey, 1822;" "*A Farewell Sermon*, delivered in the chapel of the College of New Jersey, 1824;" "*An Address at his Inauguration* as president of Cumberland College, 1825;" "*The Cause of Education* in Tennessee;" "*A Baccalaureate Address*, 1826;" "*A Baccalaureate Address*, 1827;" "*A Baccalaureate Address*, 1829;" "*A Baccalaureate Address*, 1831;" "*A Baccalaureate Address*, 1832;" "*An Address on the Centennial Birthday of George Washington*, 1832;" "*A Discourse at the Installation of the Rev. John T. Edgar*, Nashville, 1833;" "*A Baccalaureate*, entitled 'Speech in behalf of the University of Nashville,' 1837;" "*A Lecture on Popular Education*, 1837;" "*A Baccalaureate Address*, entitled 'Speech about Colleges,' 1848."*

Besides these he wrote various articles on education for the public prints, and contributed two learned and able papers to the "*American Biblical Repository*," on the *Primitive State of Mankind*, which excited much attention at the time both in this country and in Europe. Indeed he was one of the first, if not the very first, scholar of our times to take the ground, which has since become so common, and has recently been so ably argued in Kitto's "*Cyclopedia of Biblical Literature*," viz., that man's primeval condition was not that of a savage, but a civilized being. Says Dr. Kitto, (Art. *Antediluvians*,) "That a degree of cultivation was the primitive condition of man, from which savageism in particular quarters was a degeneracy, and that he has not, as too generally has been supposed, worked himself up from an original savage state to his present position, has been powerfully argued by Dr. Lindsley, and is strongly corroborated by the conclusions of modern ethnographical research." Indeed we find Dr. Lindsley "powerfully" defending this view, (for it was a favorite theme with him, which he held with all the tenacity of a discoverer,) not only in the "*Biblical Repository*," but as far back as 1825, in his inaugural address, in which he shows that the old infidel idea of a man's being

* These educational discourses, together with that of 1850 on the "*Life and Character of Dr. Gerard Troost*," his last baccalaureate, have just been issued, in elegant style, from the press of J. B. Lippincott & Co., Philadelphia, forming an octavo of 588 pages. It is the first of a series of volumes, soon to follow, containing Dr. Lindsley's Complete Works and a Biography. This first of the series is itself a noble contribution to our literature, whether we regard it as a compendium of strong, original, and well-matured views on the great subject of education, or as the actual, connected history of a gifted mind in its efforts to enlighten the public. No educator can read it without having his spirit stirred to new zeal in his high calling.

at the start a sort of noble savage is contradicted alike by reason, revelation, and history.

But this point would lead us too far from our present purpose. Besides these publications, Dr. Lindsley left other valuable writings, in carefully-prepared manuscript, bearing on the same general topics discussed in those already mentioned. The writer heard many of these baccalaureate and other addresses, when they were delivered, and can bear witness to the powerful impression which they produced. It is questionable whether any man in our country has ever made more of the baccalaureate address, and done a more effective service with it, than Dr. Lindsley. They were always prepared with the utmost care, and charged with his maturest and weightiest thoughts. They were generally delivered to the largest audiences ever assembled in Nashville—consisting often of legislators, judges, professional gentlemen from all parts of the state, and the very *élite* of the city. He had made it a point in the start never to speak in public till he had something to say, and was fully prepared to say it. And such was his reputation, after a few efforts of this kind, that both in the college and the city, the baccalaureate was looked forward to as the great occasion of the year. He seemed never so much in his true element as on the commencement stage. And he came forth on these occasions, and delivered this heavy artillery of learning and eloquence with much of the power and success exhibited by our ablest statesmen in their set speeches in Congress. There was in fact scarcely any one instrumentality employed by Dr. Lindsley, during his whole career at Nashville, through which he seemed to exert a deeper, wider, and more wholesome influence on the public mind than these addresses. They were for the most part published in pamphlet form, and some of them passed through several editions. Thus heard and read by the leading men of Tennessee, and incorporated, as so much established truth, into the living thought of all his pupils, they were reproduced in a thousand different forms, and became part and parcel of the public sentiment in all the educated circles of the state.

And they were well deserving of the honor. We have just now had occasion to read most of them over again, after the lapse of many years. And we have been more than ever impressed with their wisdom and beauty. We know not where to find, in the same compass, within our whole range of reading, so much sound doctrine, wise counsel, and soul-stirring sentiment, on the subject of the education of the young. There are some persons who look with disparagement upon our pamphlet literature, and shrink, with a sort of dignified contempt, from the idea of a great man's burying himself in a pamphlet, as the common saying is. But no man can read the pam-

phlet addresses of Dr. Lindsley—especially if he had ever had the good fortune to see and hear him in the delivery of one of them—without feeling that they were, in his hands, a powerful engine of doing good. If he had spent his life in writing large and learned books, he could doubtless have filled a wider sphere and gained a more extended fame; but we have no idea that he could ever thus have reached and indoctrinated the leading minds of Tennessee, as he did by these apparently ephemeral but really effective spoken and published addresses. We consider his example, in this respect, worthy of all praise and all imitation on the part of those who, called to the presidency of our struggling colleges, will find it necessary, not only to supply the demand for instruction within the college-walls, but continually to create a demand for that supply without, by inspiring the people with enthusiasm for learning, and indoctrinating them into large and liberal views of the subject.

By these annual tracts on education, containing the condensed results of his own reflection, reading, and experience, fraught with the living spirit of his own burning enthusiasm for knowledge, and sent forth with the high indorsement of his acknowledged scholarship, he gave a dignity to the teacher's office in Tennessee, and elevated the whole standard of popular instruction in the South West, to an extent which is none the less real and salutary because it was done so gradually that the public mind, even to this day, is scarcely conscious of the change, or to whom it is most indebted for the elevating influence. By this we do not mean to affirm that Dr. Lindsley did all the work alone; nor to detract aught from the valuable services of his coadjutors and predecessors. There were men before him at Nashville, preparing materials for the temple of learning, even in the wilderness: as the well-known and honored names of Priestly and Hume can bear witness. And there were men with him at Nashville—men worthy of their high calling, and master-builders, each in his several department—who stood by him and nobly seconded all his efforts: such men as Troost, and Hamilton, and Thomson, and Cross, whose names will long remain as a tower of strength in Tennessee. But what we mean to say is, that Dr. Lindsley, from the time he set foot in Nashville, was the mainspring of the movement—the master-spirit of the great work of liberal and popular education. The very fact that he gathered around him, and through all embarrassment and discouragement ever kept at his side, a corps of instructors fully equal to any in our country, is proof itself of the important part we have ascribed to him. The fact that literary and scientific men, and many eminent teachers, attracted by his influence, soon found their way to Tennessee—that rare and costly standard works, and book-

stores on a scale not then known any where else in the West, began to be multiplied at Nashville—is additional proof of it. Certain it is that, under his leadership, there was an influence exerted and a work done which to this day could not have been realized, unless indeed God had raised up some other leader of like spirit and ability.

### V. HIS VIEWS AND OPINIONS AS AN EDUCATOR.

It would be impossible, within the compass of this article, to give any thing like a full and exhaustive statement of Dr. Lindsley's most cherished principles, maxims, and methods, as a practical teacher. This in fact would be almost to reproduce his whole published and unpublished writings. Still it is due to any thing like a complete memoir of the man, that we should attempt, at least, some brief account of those views and opinions which he held with so much tenacity and defended with so much ability.

We may notice first his *exalted conception* of the *teacher's vocation*. No man could well have a higher estimate of its importance. And no man perhaps in our country, certainly none in the West, ever did more, both by precept and example, to honor and magnify the office. In his inaugural address he says:—

> I fearlessly put the question to any man of liberal feelings and sound judgment, and I challenge him to assign even a plausible pretext for thus degrading a teacher to the level of a drudge, or for employing none but those who are content to be drudges, and who are fit for no higher rank in society. If there be one vocation more important to the community than any other, or than all others, it is that of the instructor of youth. Every such man deserves well of his country, and is more justly entitled to her lasting gratitude than multitudes of those whom she most delights to honor. Our country needs seminaries purposely to train up and qualify young men for the profession of teaching. We have our theological seminaries, our medical and law schools, which receive the graduates of our colleges, and fit them for their respective professions. And whenever the *profession of teaching* shall be duly honored and appreciated, it is not doubted but that it will receive similar attention, and be favored with equal advantages. I again repeat, regardless of all prejudices and defying all rational contradiction, that in a republic, where knowledge is the soul of liberty, no profession ought to be more generously cherished, honored, and rewarded than that of the worthy instructor of youth.

In this connection we cite Dr. Lindsley's early advocacy of *normal schools* or *teachers' seminaries*, from the same address.

> Though the idea perhaps may be novel to some persons, yet the propriety and importance of such a provision will scarcely be questioned by any competent judges. The *Seminarium Philologicum* of the late celebrated Heyne, at Göttingen, though a private institution in the midst of a great university, furnished to the continent of Europe, during a period of nearly half a century, many of its most eminent and successful classical professors and teachers. * * *
>
> At present, the great mass of our teachers are mere adventurers—either young men who are looking forward to some less laborious and more respectable vocation, and who, of course, have no ambition to excel in the business of teaching, and no motive to exertion but immediate and temporary relief from pecuniary embarrassment; or men who despair of doing better, or who have failed in other pursuits, or who are wandering from place to place, teaching a year here and a year there, and gathering up what they can from the ignorance and credulity of

their employers. That there are many worthy exceptions to this sweeping sentence is cheerfully admitted. That we have some well-qualified and most deserving instructors we are proud to acknowledge—and as large a proportion probably in this section of our country as in the older states. Still, the number is comparatively small; and the whole subject demands the most serious attention of the good people of this community.

Now, it is sometimes the fashion to admit all this in theory and belie it in practice. But Dr. Lindsley here practiced what he preached. He carried the sacred dignity of the teacher's high calling into all the walk and conversation of life. He acknowledged no superiority in mortal man over his own work. And, in all his public efforts, as also in all his social intercourse, he threw such a fascination around the work of education as to make every man, woman, and child, that came in contact with him, feel that it was a noble, honorable, glorious, nay, even divine thing to be a teacher of youth. It was under the deep and solemn impression of this sentiment that he uttered the following weighty and eloquent words, at the close of the inaugural just named.

When I consider the value of a single individual in reference to this life, and still more in reference to a future world, and that his character and his destiny may be fixed forever in this seminary, I involuntarily shrink from the awful charge. What then must be the sensation created by the contemplation of the hundreds and the thousands who will here imbibe those principles, and acquire those habits, which must render them blessings or curses, to themselves and to the world? Who is sufficient for these things? No unassisted mortal, assuredly. To God we must humbly and devoutly look—to the infinite Fountain of grace and wisdom I must continually look—to the Eternal Giver of every good and perfect gift we must all look, for that support and direction which we so eminently need.

We notice next his favorite opinion that *education is the rightful inheritance of every human being*, and ought to be sought not merely as the *means* of making a livelihood, but as a *great good* in itself. He denounced the narrow and selfish *cui bono* principle, when applied to education, as a heresy originating in the feudal ages, when men thought that none but gentlemen of wealth and leisure, or the learned professions, needed a liberal education. He held that men ought to be educated, to the extent of their opportunities, because God had endowed them with minds capable of being improved and made happy by knowledge; and, hence, that education was the great equalizer of society, and the special heritage of the poor. He contended that every individual, who wished to rise, or wished his child to rise, above the level of the mere laborer at task-work, ought to endeavor to obtain a liberal education; that, as man was an intellectual, moral, and immortal being, so all his noblest faculties ought to be cultivated, independently of the sordid motive or prospect of pecuniary gain. "Educate your son," said he, "in the best possible manner, because you expect him to be a MAN, and not a *horse* or an *ox*. You can not tell what good he may achieve or what important offices he

may discharge in his day. For aught you know, he may, if you do your duty by him, become the president of the United States. At any rate he has reason and understanding, which ought to be cultivated for their own sake. Besides, learning is itself a treasure—an estate—of which no adverse fortune can ever deprive its possessor. It will accompany, and console, and support him to the world's end, and to the close of life." There was no theme which he loved more than this. And never did he appear more earnest, eloquent, and convincing than when pleading for collegiate education as essential to all popular education, and popular education as essential to the very salvation of our country. "None but the enemies of the people," said he, "will ever gravely maintain that a common school education, in the ordinary meaning of the phrase, is all they need. This would be virtually telling them to be hewers of wood and drawers of water under political taskmasters forever." And he never ceased to hold up the college, or that learning of which the college is the exponent, as being, through all past history, the stanchest defender of the liberty of the people, the truest friend and benefactor of the children of the poor.

Another settled opinion of Dr. Lindsley, analogous to this, was that the *college or university is essential to the existence of any thing like a perfect system of primary or common school education.* Without this higher learning, acting as a stimulus to all other departments of knowledge, and leading the van of popular improvement, it is impossible to create any general demand for education among the people, or to supply it with adequate teachers, even if it existed. The stream can not rise higher than the fountain, nor the day be brighter than its sun. To talk of the common education of any people, without this higher collegiate education—ever pouring abroad its fertilizing waters, or shining down like a sun in mid-heaven—would be like irrigating a country with a fountain lower than the land, or creating a day without any sun.

As education extends, the desire and demand for it increase. Who ever heard of a liberally educated man, who was not the hearty, devoted supporter of every judicious common school system? Such an anomaly our country has not yet produced. Our most illustrious patriots and sages have been the founders of colleges and apostles in the cause of universal education. Far be it from me to utter a syllable in opposition to primary schools. They are indispensable—and ought to be found in every neighborhood. But the best mode of encouraging and multiplying these is carefully to foster the higher seminaries; because the latter must, or ought to, furnish teachers to the former. The greater the number of liberally educated in any country the better the chance of obtaining suitable instructors for the inferior institutions. In this way the state would soon be supplied with accomplished schoolmasters. For be it known and remembered that nowhere on earth does there exist a good and efficient system of common schools, except where colleges and universities are most generously cherished, and where the largest number of poor youths are found among their *alumni*. These become teachers

of necessity. This is a matter of fact, of universal experience, and the most ingenious special pleader in behalf of popular education can not cite an exception to the rule. The truth is, the cause of colleges and of schools of all sorts is one and indivisible. And he who should attempt to establish *good* common schools, without colleges, would be compelled to import a monthly cargo of foreign teachers, or stand before the public a convicted Utopian visionary.

Still more emphatically does he express this view in the great speech of 1837.

I hold the attempt to create and foster common schools without the aid of the university to be utterly vain and nugatory. It can not be done. But establish an efficient, free-working university, any where—whether among the Turks, the Tartars, or the Hottentots—and the common school will spontaneously grow up around it, and beneath its influence: as certainly as light and heat flow from the sun in the firmament. The common school is the child and not the parent, the effect and not the cause, of the university.

So also, in his lecture on popular education, of the same year, he says:—

The best and speediest mode of enlightening a community, is to provide accomplished teachers for the children and youth of such a community. One brilliant, blazing SUN in the firmament will shed around and beneath infinitely more light than a thousand twinkling stars. Plant a noble university in our midst, and from its portals will issue streams of cheering light upon every dark corner of the land. Whereas, if you are content to get up a few scores of old-field schools, that is of mere farthing candles or feeble rush-lights, at various distant points in the wilderness, you will but render the darkness more visible and repulsive. No country was ever enlightened or elevated by such a process. Light flows only from the sun. The moon and the stars do but reflect and diffuse the luster derived from this original fountain.

*Home education* was always a favorite idea with Dr. Lindsley. He held that every family ought to be a school: that the family fireside was the first and most important of all schools; the parent the first and best of all teachers. This is the true infant school. In his lecture on popular education, we find this view presented with much earnestness and ability.

To distinguish this from the common school system, I have heretofore, on divers occasions, denominated it the *social* or *domestic* system of education. And while it seems singularly adapted to the wants and condition of the great mass of the poor and ignorant, the wealthier and more cultivated classes may avail themselves of its benefits also. Might not the *domestic* system, in its strictest sense, be made to supersede the *public* common school system altogether? Why should a little child ever be sent to school, who has a mother at home capable of teaching. A mother who *can* teach, and who possesses the genuine spirit of maternity, is always the best possible instructress of her children, until they reach the age of ten or twelve. She can teach them all that is expected from a common school infinitely better than any schoolmaster. This she might do without interfering with the business or comforts of a well-ordered domestic establishment. Children ought never to be closely confined at an age when they can not study. Do young children *study* while constrained to sit, book in hand, through fear of the birch, during six long hours, upon a bench (and such a *bench!*) at school? They have not yet learned *how* to study; and, of course, must either go to sleep or passively submit to the daily irksome and stupifying penance of doing nothing. At home, and under the eye of their mother, they can play, or work, or receive instruction, as she directs, and as best suits their years, capacity, and disposition. By far the larger proportion of schools for boys under twelve years of age, with which I have been acquainted in the course of

my life, I would not hesitate to denounce as nuisances and impositions. I have seen them in every part of our country, from Maine to Tennessee; and I feel confident that most parents might, if they would, form a *domestic school* at home, a thousand-fold preferable to ninety-nine out of a hundred, on an average, of the whole number of *common schools* in the United States at this moment. Such has been my honest, deliberate, and avowed opinion for many years past.

Another great doctrine, which he never ceased to urge, was the *usefulness of all learning*, primary and professional, literary and scientific, sacred and secular, English and classical. Regarding education as the best fortune a parent could give a child, he held that no labor or expense should be spared in its attainment. He held that life was a great school, in which it was never too late to learn something: that in school and college we only *learned how to learn*, and that we should ever live to learn. As life is given for improvement and usefulness, so our youth should not be hurried too rapidly over their studies. "Let us not seek to make children youth, and youth men, and men lawyers, physicians, clergymen, or politicians, too fast. Let us keep our pupils at their proper work, and carry them as far as they can safely and surely go, and no further. Better teach them one thing well than twenty things imperfectly. Their education will then be valuable as far as it extends." In his baccalaureate of 1848, when speaking of the prevailing evils in our American colleges, he says:—"In two words, our lads enter college too young, and without due preparation. They ought seldom, if ever, to graduate under twenty years; and, consequently, should not enter the freshman or lowest class younger than sixteen. Up to this period ample work might be provided for them in the primary and classical school, or by the parental fireside. Let them be thoroughly drilled in Greek and Latin—in arithmetic, algebra, geometry, geography—in one or more modern languages, when practicable—at all events, in the English, so as to be able to speak and write their own vernacular with grammatical accuracy and idiomatic propriety."

Probably no educator in our country ever set a higher estimate upon the value of the *ancient classics, as a part of education*, than Dr. Lindsley. Certainly none ever read them with a keener relish, or taught them with a higher enthusiasm. It would have been enough to have filled the soul of Homer, Plato, or Tully with a glow of honest and patriotic pride, could they have come back and heard their immortal pages read and expounded by one who seemed to give utterance to their matchless music with all the accuracy and emphasis of his mother-tongue. He maintained that there could be now no finished scholarship and no thorough mental discipline without a knowledge of the mathematics, languages, and sciences. "Classical learning," said he, "is so interwoven with the very texture

of modern science, literature, and language, that it is vain to expect scholarship without it, and equally vain for ignorance and prejudice any longer to denounce it." As a teacher of the classics, he required of the pupil a thorough mastery of the grammar, and the most minute and accurate acquaintance with all the forms, inflections, and niceties of the language. This verbal study alone could prepare the way for a full appreciation of the rich treasures of thought and beauty that lay hidden in the classic tongues. Indeed this was his mode of instruction in every department. Accuracy—absolute and unhesitating accuracy—was the grand characteristic of his own scholarship: and he required his pupils not only to learn a given lesson, but *to know that they knew it.* It was a maxim with him that there was nothing worthy of being done, and nothing worthy of being known, that was not worthy of being known and done well. He had no manner of patience with the smatterer, and the mere guesser at knowledge, or the man who undertook to do what he had never learned. "No man," said he, "can teach more than he knows himself. Every man can teach all that he does know. The more he knows, the more useful he will be." Whilst he despised the quack and the pretender, no man ever went beyond him in profound respect for all real knowledge—whether that knowledge was to shoe a horse, or amputate a leg, or teach a boy *hic, hæc, hoc.*

In accordance with sentiments such as these, we hear him addressing his first graduates in 1826 in the following terms of paternal and wholesome counsel.

Young Gentlemen:—Your academical career is now ended; and you have just received the usual honors and testimonials of this institution. According to the opinion which too generally prevails, you have completed your studies. This I am persuaded is not your own opinion. You have already made a juster estimate of your attainments, and of the vast and variegated field for future investigation which still lies before you, and which invites your assiduous cultivation. If you have learned *how* to study, and have acquired a thirst for knowledge, you will continue to study and to learn while you live. This indeed is the grand aim and object of all elementary education. It is to discipline the mind, to develop faculty, to mature the judgment, to refine the taste, to chasten the moral sense, to awaken and invigorate intellectual energy, and to furnish the requisite materials upon which to erect the noblest superstructure. Hitherto you have been laying the foundation, and serving that kind of apprenticeship, which may enable you to march forward by your own diligent and persevering efforts. Do not imagine therefore that your work is done. You have only commenced your studies. Whatever may be your future profession, pursuit, business, or destination, let books, science, and literature be your constant companions. Every man, who intends to do the greatest possible good in his day and generation, will every day seek to acquire additional information. He will gather it from every source within his reach. His experience, his observation, his intercourse with the world with men and things, his daily occupations, his incidental associations, the great volume of nature ever open and spread out to his view, the intellectual treasures of a hundred generations which have passed away, the records of heavenly truth and wisdom—all will conspire to increase his stores, and to qualify him for a greater and a wider sphere of useful and virtuous exertion. All the great and good men, who have enlightened, adorned, and purified the world by

their labors and their counsels, have been indefatigable in the pursuit of knowledge, up to the last moment of their existence. Despise not, neglect not, any department of human learning, whenever and wherever it can be consistently cultivated. No man ever denounces as useless or superfluous any science or language with which he is himself acquainted. The ignorant only condemn; and they condemn what they do not understand, and because they do not understand it. Whenever, therefore, you hear a man declaiming against any literary or scientific pursuit, you may rest assured that he knows nothing of the matter; and you will need no better evidence of his total incompetency to sit in judgment upon the case.

We notice next his views as to the *government* and *discipline* of youth in college. His settled conviction was that *perpetual vigilance* on the part of the teacher, and *constant employment* on the part of the pupil, were alike essential in college-life. This he denominated the parental and domestic system. In the inaugural address his views on this point are thus stated:—"That system which should provide complete employment of a *proper kind* for all the time of every individual, would in my opinion be the best system, and might perhaps be fairly denominated a perfect system. And every approximation to it will, to the same extent, be an approach to perfection in this all-important concern. Keep youth busy and you keep them out of harm's way. You render them contented, virtuous, and happy. In general it may be remarked that the government of a college ought to be, as far as practicable, strictly parental. Every instructor ought to conduct toward his pupils, and to be esteemed by them, as a father or elder brother. They ought to regard him as their best friend, and to confide in him as such. Wherever this mutual confidence and affectionate intercourse do not obtain, the connection will neither be happy nor beneficial." On a subsequent occasion, in the baccalaureate of 1829, he brings out this view still more emphatically. "From my own humble experience in the business of education, and from all the information which I have been able to procure on the subject, I do believe that the only efficient system for the complete attainment of every desirable end, is that which *keeps youth constantly employed, body and mind, and which exercises unceasing vigilance and absolute control day and night*—which excludes all vicious and vitiating associates and practices—which superintends all the amusements and social intercourse of the pupils—and which, consequently, requires strong walls and numerous guards, or a large body of faithful, prudent, devoted *mentors*, to counsel, direct, restrain, and instruct them at all times, in all places, and under all circumstances."

He adds, however, that he has no expectation of ever seeing such a system put into operation: first, because the expense would be objected to by a people who can afford money for every fashionable folly and extravagance; and, secondly, its strictness, however parental

and salutary, would be complained of by a people who scarcely subject their children to any restraint whatever. Dr. Lindsley delivered some of his ablest appeals in favor of university education about the time that Tennessee and many of our states began to inaugurate their costly penitentiary systems. He not unfrequently alluded to this fact, while pleading for the education of the people as the best and cheapest method of preventing crime. In view of the lavish expenditure of the state in building costly palaces for the comfortable safe-keeping of her culprits, which he called the *big state university*—and her unwillingness to give a dollar to provide for the education of her own noble sons—he used sometimes to pour out the vials of his keen sarcasm and invective after the following style:—

> Give to the colleges at Nashville and Knoxville an organization similar to the Auburn prison—so far, I mean, as regards the safe-keeping, moral discipline, healthful exercise, and constant employment of their inmates, and their absolute exclusion from all external evil influences—and bestow upon each of them only a moiety of the sum which Pennsylvania has already expended upon the outer yard-walls of but one of her incipient penitentiaries—(said walls have cost $200,000)—and they shall render the state more service in twenty years than all the prisons of Pennsylvania will achieve in a thousand ages, or than a score of penitentiaries will effect in Tennessee to the end of time. And yet, probably, before the lapse of fifty years, half a million of dollars will be expended, and with the best intentions too, by this state, agreeably to the prevailing fashion, upon such establishments for the comfortable accommodation of a few hundred criminals, who have forfeited all claim to public indulgence, and certainly to the public purse—who ought to be punished, not rewarded.

Dr. Lindsley held the opinion—contrary to the views of many eminent educators in our country—that a *large town or city* is greatly to be preferred, for the *seat of a college or university*, to a small town or village. We need not here stop to point out the reasons which he assigns for this opinion—such as the presence of literary and scientific men, churches and other institutions, large libraries, the empire of public opinion, the restraints of refined society, the stimulus of numbers, and the check of the strong arm of the law. "Experience," says he, "has fully proved in Europe, and in the older states of this Union, that large towns or cities are greatly preferable to small ones for such institutions. All the capitals and most of the second-rate cities of Europe have their universities. And wherever they have been established in small towns, the students are proverbially more riotous and ungovernable in their conduct, more boorish and savage in their manners, and more dissolute and licentious in their habits."

He was also of the decided opinion that it was not wise to *stimulate* his students to exertion by the *usual honors and rewards* of other colleges—appealing, as they always do, to the selfish ambition of a few to the necessary discouragement of the great majority, who soon despair of such distinctions. He laid aside every thing of this

sort at Nashville, from the very beginning, and sought to instill into every pupil an enthusiastic love of knowledge for its own sake, and an ambition only to be useful. His testimony on this point, given in the appendix to one of his baccalaureates, is valuable. "This is believed to be the first college in the Union, and is still probably the only one, which has utterly discarded the old system of honorary premiums and distinctions, as incentives to industry and scholarship. This species of emulation and excitement is here unknown. Each individual is encouraged and assisted in making the best possible use of his time and talents and, in acquiring knowledge for its own sake and for future usefulness. At the close of each session, or half-year, all the classes are publicly examined on the studies of the previous session. These examinations usually occupy seven or eight days, and are conducted with such vigorous strictness and impartiality that it is impossible for ignorance or idleness to escape detection and exposure. But no aspiring youth is impelled, by the hope of a prize, to undue and dangerous exertions; and none subjected to the mortification of disappointed ambition, or of an inequitable decision. This is not the place to enlarge on these topics. But from a long experimental acquaintance with the ancient usage in other institutions, and from an eight years' trial of the present system here, I do not hesitate to give the latter a most decided preference. A much larger proportion of every class become good scholars—and much greater peace, harmony, contentment, order, industry, and moral decorum prevail than it had ever been my lot to remark at seminaries east of the mountains." He also abolished the custom, so much in vogue at other colleges, of allowing the senior class a vacation or holiday previous to graduation, and remarks that they found no difficulty in preparing appropriate exercises for the public commencement while going on with their regular studies to the end of the term. The number and ability of the speeches of his graduating classes at every commencement fully vindicated the correctness of this opinion.

Another important doctrine inculcated by Dr. Lindsley, which we must not omit in this enumeration, was that *religious principle is an essential element of all education*, and ought never to be divorced from it. This runs through all his discourses. He was never more eloquent and impressive than when urging upon his pupils the fear of God, and an humble imitation of the example of Jesus Christ. And never did the advice seem to come with more winning grace, or more convincing power, than when thus enforced from the lips of a man whom all his pupils were constrained to look upon as the very Coryphæus of learning, philosophy, and eloquence. On these high themes, the most common and familiar sentiments, coming from him,

seemed to possess new wisdom and beauty. His short and simple words—so plain, so obvious that any child might grasp them—often, on commencement day, brought tears to the eyes of the most thoughtless graduate, and of the veteran professor, as he spoke of the vanity of all earthly things, and the blessedness of the Christian's hope. In one of his addresses, after exhorting to the life-long pursuit of knowledge, he adds this timely caution. "Be not, however, the blind idolaters of genius, or of science. Both may exist where not one lovely or commendable trait of character can be found. The loftiest intellect, without virtue, is but archangel ruined. In God only do we behold the perfection of understanding, of wisdom, of knowledge, of holiness. And He is that perfect standard which we are commanded to aim at. Religion, which requires us to be like God, constitutes the whole of moral excellence. And in proportion as religion influences the heart and life, will be the moral worth of any individual. There can be no principle of integrity, of truth, of kindness, of justice, independently of religion. Nothing does, nothing can, nothing ever will, restrain any mortal from any indulgence, pursuit, gain, or abomination which he covets, and to which no disgrace is attached, except the fear of God—or what is the same thing, RELIGIOUS PRINCIPLE."

In his discourse on popular education, of 1837, which contains a pretty full summary of his peculiar and long-cherished views on the whole subject of education, speaking of the want of religious instruction in some of the common school systems in our eastern states, he says:—

> It adds another to the thousand melancholy proofs already before the world, that no species of mental cultivation can ever be truly beneficial, where the pupils do not, at the same time, acquire moral and religious principles and habits. Every teacher in every school, from the infant nursery up to the university, ought to be deeply imbued with the purest spirit of christian morality, and to labor assiduously in molding the hearts and lives of his youthful charge agreeably to the only standard of virtue and integrity which is recognized among Christian men. To educate Christian youth as heathens or atheists is at once absurd and monstrous. To expect such youth to become good, moral, peaceful, orderly, religious men is to expect a miracle.

No man could well have a higher appreciation than Dr. Lindsley of the necessity of a *thorough training* on the part of all those who undertake the difficult and important work of *teaching the young*. Being himself so well versed in all the methods of past ages, and so constantly informed as to all the improvements of the present time, he never ceased to insist on high qualifications in all teachers, from the common school up to the university. It was one grand object of all his efforts at Nashville to raise up and send out accomplished teachers. "Education itself," says he, in the lecture just referred to, "has become a *science:* and it deserves the most profound study of

all who wish to be esteemed skillful and thorough *educators*. Education is indeed a topic about which every body feels competent to speculate and to dogmatize—while few comprehend the nature or philosophy of the process."

He describes the good teacher as one who understands perfectly, himself, all that he assumes to teach. He must be *able* and *willing*, or apt to teach. He must possess the requisite intellectual furniture, and also *moral principle*, or he can not be trustworthy. He must be able *to do* the work, and he must also *love* the work. "He will borrow light and information from every quarter—will combine the good properties, as far as practicable, of all the known systems—and yet will teach in a manner peculiar to himself. He will constrain his pupils to love their studies. He will make it their delight to advance in knowledge and wisdom. And (as Milton has it) will insensibly lead them up the hill-side of science, usually indeed laborious and difficult at the first ascent; but, under his kindly guidance, it will appear so smooth, so green, so full of goodly prospects and melodious sounds on every side, that the harp of Orpheus could not be more charming." But he adds, "The principal officer or commander-in-chief of every great literary institution, or seminary for juvenile instruction, ought to possess a large measure of the wisdom of Solomon, the learning of Selden, and the patience of Job."

Akin to this idea of constant religious training, he also held that the *study of the Scriptures* was essential to all right education, and should have a place in every seminary of youth. He was accustomed to address his graduating class with such words as these:—"Let the Bible be the companion of your future lives and studies. Read it daily, and with humble prayer for the illuminating influences of that blessed Spirit who first inspired and revealed it. It will be a lamp to your feet, and a light to your faith, and a joy to your hearts, in all your wanderings through life's checkered scenery and through death's dark valley. It will teach you how to value and how to improve time, talent, learning, and wealth—how to be honest—how to be religious—how to be useful—how to be happy—how to live and how to die." In that masterly inaugural address, which has been so often referred to, we find him laying down his doctrine on this point in the following passage, which, for the justness of its sentiment and its chaste and classic diction, we regard as one of the finest passages in all his writings.

The Bible ought to be studied, and its lessons of wisdom diligently enforced and practically exemplified. I say nothing of creeds, or confessions, or systems of doctrine. I speak of the Bible—the grand charter of our holy religion—of our common Christianity. And who of the great Christian family can object to this. In the heathen schools youth were always taught the religion of their country.

Every Mussulman is required to be a master of the Koran. And shall Christian youth be less favored than the Pagan and Mohammedan? Have we a book bearing the impress of Heaven—confessedly embodying the purest morality ever yet known in the world—the only authentic record of the origin of our race, and of the most stupendous events which have occurred upon our globe—filled with scenes of real life the most instructive, with biographical incident the most extraordinary and pathetic, with strains of eloquence and poetry the most melting and sublime—and withal professing to be, and acknowledged to be, our only safe guide through life, and the foundation of all our hopes of a blessed immortality—shall this book be excluded from our seminaries, and withheld from our youth, at the very period too when they most need its salutary restraints and purifying influence? And this lest, peradventure, some speculative error, or some sectarian opinion, might be imbibed! As if worse errors, and more inveterate prejudices, and the most pernicious principles, will not be sure to find their way into that heart which remains a stranger to the hallowed precepts of the sacred volume. But I intend to offer no formal argument upon this point just now. In every place of education the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all, who refuses to teach the Bible. "Train up a child in the way he should go, and when he is old he will not depart from it," is the doctrine of revelation, of reason, and of experience.

We must add yet another point. It was a favorite opinion with Dr. Lindsley, or rather a great general idea for which he battled bravely through all his presidency at Nashville, that education, while it should be *most distinctly religious and Christian, need not be sectarian or even denominational.* It was one of his fondest conceptions from the beginning, and it became one of the leading objects of his life, to build up at Nashville a great educational institute, founded upon the broad basis of the Bible, and as avowedly religious and Christian as the Bible itself, which yet should be in no sense sectarian, but worthy of the confidence and patronage of all evangelical denominations—being at the same time open and free to all others, whether in the church or out of it. It was just to carry out in collegiate or university education that great idea, on which our American common school system is founded, of teaching the Bible without teaching any particular church creed. Going to Tennessee when he did, before any thing like a denominational college existed in the state, it was perfectly natural that he should entertain this conception, and that he should hope—breathing as he ever did the most enlarged spirit of Christian liberality and charity—to rally all denominations of Christians around his rising university. And there is not a doubt, had they done so, but that he would speedily have accomplished all he aimed at, and, notwithstanding every obstacle, have made, somewhat on the plan of the Christian and yet unsectarian College of New Jersey, an institution which would have been an honor to the state and a blessing to every church. He did this even as it was—but on a scale altogether meager compared with what he would have done, with the cordial co-operation and support of all Christian denominations in Tennessee.

Instead of adopting his plan of endowing one great university at

Nashville, and another at Knoxville, and perhaps ultimately one at Memphis, the contrary policy prevailed of having a college in every large town and county, and one or more for every particular denomination of Christians. Bravely and long did he battle against this policy. "A *public* college," said he, "that is, a literary and scientific college, designed for the use of the public generally, ought to be independent of all religious sectarian bias, or tendency, or influence. Science and philosophy ought to know no party in church or state. They are degraded by every such connection. Christianity, indeed, if rightly interpreted, breathes a pure, angelic charity, and is as much a stranger to the strife, and intrigue, and rancor, and intolerance, and pharisaism of party as science and philosophy can be."

But it was all in vain. The denominational currents were too strong for him. From having no college in Tennessee, colleges got to be the order of the day. His very success at Nashville emboldened many to go and do likewise: colleges sprang up in all quarters faster than they were needed. In popular estimation, it was easier to build twenty colleges in the West than it had been to build one in New Jersey. After fighting against this folly for twenty-three years, he gives us the result of it all in the following statement, taken from the address of 1848. "When this college was revived and reorganized, at the close of 1824, there were no similar institutions, in actual operation, within two hundred miles of Nashville. There were none in Alabama, Mississippi, Louisiana, Arkansas, Texas, Middle or West Tennessee. There are now some thirty or more within that distance, (of two hundred miles,) and *nine* within fifty miles of our city. These all claim to be our superiors, and to be equal at least to old Harvard and Yale. Of course, we can not expect much "*custom*," or to command a large range of what is miscalled patronage. I have a list now before me of twenty colleges or universities in Tennessee alone. Several of these belong exclusively to individuals, and are bought and sold in open market like any other species of private property. They are invested with the usual corporate powers, and may confer all university degrees at pleasure. This is probably a *new* thing under the sun; but Solomon's geography did not extend to America."

It must not be inferred from this that Dr. Lindsley was the enemy of denominational education, or of institutions for that purpose. He disavowed any feeling of that kind. He only contended that, for rudimental and collegiate learning, the churches might have secured all they needed by combining in the support of one Christian institution; as was certainly done at Princeton, N. J. Nor must it be inferred that he was at all indifferent as to the distinctive creed of his own church. He was no latitudinarian. If any ever thought him

such, judging by his frequent denunciations of all religious bigotry and sectarianism, and his hearty commendation of the largest liberality and charity, it was because they wholly misunderstood him. There was perhaps not a minister in the Presbyterian church who held all the peculiar and distinctive doctrines of her standards with a more settled and unwavering faith. We venture to say, there is not a sentiment, in all his published or unpublished writings, which conflicts with one jot or tittle of them. His religious character, molded throughout on the Westminster Confession of faith, was a perfect refutation of the slander that a man must needs be a bigot because he is a Calvinist. He was, to all who knew him, a living witness of the great fact that the soundest and most uncompromising orthodoxy need be no stranger to that philanthropy which can look upon every fellow-man as a brother, and that genial charity which can embrace every humble follower of Christ, of every name, as a fellow Christian.

### VI. RESULTS AND INFLUENCES OF HIS LIFE.

Having now gone over some of the more prominent and characteristic views which distinguished Dr. Lindsley as an educator, and in which we have aimed, as much as possible, to let him speak for himself, it only remains for us to set forth the sum or result of his labors. Of course nothing but an approximate, and at best inadequate, estimate can be given. It is not for us to know here the sum total of any mortal life; much less to tell all that lies beyond, and takes hold upon the immortal. Still we are accustomed to form some relative value of the labors of our fellow-men, from what we have seen of them, and as we compare them with others. We have, to some extent, already anticipated this part of the subject, in what has been said. But yet it may be well to bring out a little more distinctly the results and influences of such a life. It is a debt which we, the living, owe to those who are to come after us—to record the deeds and tell of the eminent virtues of those who have gone before us, that they, being dead, may yet speak.

We may form some conception of his work and influence if we consider the number and character of the pupils whom he educated. We are not able to state the whole number; but we find in his address of 1848 one important item. Up to that time there had been three hundred and ninety-eight regular graduates of the university, and fifteen hundred others had received instruction without graduating. Here then we have an aggregate of nearly nineteen hundred youths receiving the elements of an accomplished collegiate education; nearly four hundred of whom completed the whole literary and scientific course. These were from all parts of Tennessee, and from all

classes of the people—nay, from all parts of the South West. A large number of them were sons of prominent and wealthy citizens. But the rich and the poor here met together and, *pari passu*, struggled upward to the high places of knowledge and power. It mattered not, when they went forth, from what rank they had sprung. They went forth brothers and equals—all to take the foremost rank and become themselves heads and leaders of the people. They went forth into all parts of the great South West—furnished with the panoply of liberal learning, and fired with the enthusiasm of the Gamaliel at whose feet they had been sitting—to plead the great cause of education, to take part in laying the foundations of new states, new colleges and seminaries, and every where, from Tennessee to Texas and California, to fill the highest positions of honor and usefulness in the state and the church.

The writer has had occasion to know something of these great south-western states—something of the men who have founded their institutions, and of the influences which have molded the character of their people during the last quarter of a century—and, without wishing to detract a jot or tittle from other eminent and useful laborers, he can bear witness that he has visited no point in all this vast region where the influence of Philip Lindsley had not been felt and where some of his pupils were not found in the foremost rank of honorable men, bravely battling for the true and the good. Often, while weary himself with the heat and burden of the day, in some humble and distant corner of the field, has he felt his own heart cheered to renewed activity, as he has looked back to that unpretending college hillside at Nashville, and thought of the master-magician there—the very Arnold of our western colleges—who, quietly, unobserved by the world, and wielding a power greater than that of Prospero in the Tempest, was sending forth his influences to bless and save his country. What an illustration of the power of knowledge—of the way in which a good man may perpetuate his influence! Many of these nineteen hundred pupils have become educators. Through them the head-master is still teaching—teaching in the colleges, universities, high schools, common schools, medical and law schools—teaching in the pulpit, the press, the courts of justice, the legislative halls—teaching at the firesides, in the counting-rooms, in the workshops, in the banking-houses of this great Mississippi valley. The waves of popular and liberal education, thus created, as by a great central elevating force, are still rolling, and ever widening as they roll! It was fortunate, it was providential, for the South West, that such a force should be applied just *when* and *where* it was.

We may also form some conception of the extent of his influence

from another consideration. It is the statement already given respecting the unprecedented multiplication of colleges in Tennessee. In twenty-three years the two colleges in Tennessee had multiplied to twenty—nine of them within fifty miles of Nashville. For once it might be said that the schoolmaster was fairly abroad among the people. Though this result was far from being what he had been contending for, while pleading the cause of education in Tennessee, yet there can be no question that his influence had much to do, at least, as the occasion of it. Some of his own pupils, fascinated by his genius and learning, and stimulated by his success to do a great work for their particular region, or their particular denomination, embarked in this work of college-building. Nor can there be any question that this furor for colleges, however it retarded his own operations at Nashville, was in the main a great gain to the cause of education. Collegiate education is so important that it is better to have any thing—even a storm of popular feeling about it—than to have a dead calm of indifference. This increase of colleges was not the best thing—far from it; but it was infinitely better than nothing. We suppose all thinking men in Tennessee, even those at the head of her colleges, would now agree that Dr. Lindsley was right—that to-day it would be better to have *one*, *two*, or *three* great Christian institutions, like Nassua Hall or Yale, well-manned and well-endowed, than to have things as they are. But inasmuch as that was not to be—though all his talents and wisdom were staked upon it—then the next best thing was the result which followed—to have every wealthy district, and every religious denomination, laboring with might and main for its own college.

But perhaps the most striking illustration of his influence as an educator is seen at Nashville itself—the scene of his longest labors—the home of his adoption—the resting-place where his ashes sleep. We have no citizenship at Nashville; and hence can not be accused of partiality in what we are about to say. But of all we have seen and known, we may safely say, there is no city west of the mountains which seems to us so justly entitled to be called the Athens of the West, as Nashville. And for that distinction we think there is no man to whom Nashville is so much indebted as Dr. Lindsley. If any man ever made his mark, deep and ineffaceable, upon a place and people, he made it at Nashville. We say this too with a full knowledge and appreciation of the eminent labors of his compeers and predecessors. There were many faithful laborers with him and before him, whose names the people of Nashville will not willingly let die—serving well their generation in all the professions and vocations of life—Priestly, Hume, Jennings, Weller, Trimble, Lawrence, Troost,

Hamilton, Stevens, Berry, Craighead, Crutcher, Porter, Yeatman, Woods, Shelby, McGavock, Ewing, Foster, Nichol, Mc Nairy, Gibbs, Robertson, Roane, Overton, Rutledge, Hunt, Tannehill, Campbell, Polk, Grundy, Fletcher, Cannon, Carrol, Jackson, and many others—all intimately associated with the reputation of the city abroad and her prosperity at home. But among all these eminent and honored citizens, we doubt not that, for deep, wide, and lasting influence, the foremost place is due to Dr. Lindsley.

To appreciate this influence we have only to contrast Nashville as it now is with what it was when Dr. Lindsley became the president of Cumberland College—an interval of more than thirty years.

We had occasion to visit it for the first time in 1830, in the sixth year of his presidency, and recollect distinctly what it then was, as from an adjoining hill, and on an autumn morning, we saw its rocks, and cedars, and housetops, partially covered with the first fall of snow, and glittering like a mount of diamonds in the light of the rising sun. It was a compact little city of some five or six thousand souls, confined pretty much to a single hill or bluff on the left bank of the Cumberland. But it was beautiful even then—set like a gem in the green casket of the surrounding hill-country. It stood just at the outer apex of a long curve in the river, where, after sweeping westward, through a rich valley, and striking the elevated bluffs of stratified limestone rocks underlying the city, it flows gracefully and slowly away, in a long stretch to the north, as if its waters lingered to look upon a spot of so much beauty. It was precisely such a spot as the old classic Greeks and Romans would have chosen to build a city. It was a site of gently-rising and conterminous hills, almost as numerous and quite as elevated as the seven hills of Rome; and each of their summits at that time wore the green crown of a dense cedar grove—while from the midst of the city, seemingly out of its very housetops, rose one central and higher hill, like Alp on Alp, overlooking all the scene, and not unworthy of the Athenian Acropolis. In that central cedar-crowned hill the old Greeks would have imagined the *genii loci* to dwell. And if the traveler had chanced to visit the spot some fifty years earlier than we did, he might indeed have found there the real genius of the place—not some fabled Grecian goddess, but a wild Cherokee Indian. The *University* was then a single, plain, unpretending building, ninety feet long and three stories high, situated on what was called College Hill, to the south of the city, and commanding a fine view both of the city and the river. In the books of that day, the seat of all this natural beauty was described as a "Post-town, the capital of Davidson county, containing a court-house, a jail, a market-house, a branch

bank of the United States, the respectable private bank of Yeatman, Woods & Co., a valuable public library, a respectable female academy, and houses of public worship for Presbyterians, Methodists, and Baptists."

Such was the capital of Tennessee thirty years ago. And what is it now? Now it is a busy city of nearly thirty-two thousand souls, on both sides of the river, and spread out over all the hills and valleys for miles around. Now it has sixteen Protestant churches, three lines of railroad, a hundred steamboats, and an annual trade, including its manufactures, of twenty-five millions. The long, rude box of a bridge, which once connected the banks of the river, has given place to two magnificent structures, one for railroad and the other for ordinary use —such as the Tiber never boasted, and which would have filled the old Romans with mingled wonder and delight. Those beautiful green cedars, once the glory of winter, have disappeared from all the hill-tops, and in their place have sprung up the marble mansions of wealth or the neat cottages of the artisan. That central summit, where in olden times dwelt the wild genii of the woods, is now surmounted with the capitol of Tennessee—the temple of law and justice, built of native marble, whose massive proportions, rising without an obstruction, and seen from every direction, as if projected against the very sky, would have done honor to the Athenian Acropolis in the proudest days of Pericles. And there too, looking from the broad terraces and steps of the capitol, the spectator beholds, across the city at the distance of a mile to the south, that old and famous College Hill—once "so smooth, so green, so full of goodly prospects and melodious sounds," but now environed by a dense and busy population—where for twenty-six years, by day and night, went on the great work we have taken in hand to estimate—the work of training some two thousand immortal minds in all high and liberal learning. That hill is now set apart to the medical department of the university, with its spacious buildings, its costly museum, its laboratory, library, lecture-rooms, and four hundred students, gathered from all quarters of the South West. But further on in the same southern direction, and in the ample and elevated grounds which Dr. Lindsley had the wisdom to secure for such purposes at an early day, are now seen the still more costly and magnificent new buildings of the literary department, which have been erected since his resignation, through the energetic and untiring exertions of his son, the present chancellor of the university. From the capitol is also seen another commanding edifice —the public high school of the city—a noble enterprise both in its conception and execution, for which Nashville was greatly indebted to one of her own university alumni—the lamented Alfred Hume;

while a little further on to the west still stands that large and flourishing female academy, over which his venerated father, William Hume, so long and so successfully presided.

Such is Nashville, such her institutions, such her enterprise and enlargement in 1859. And now, we ask, to whom is she more indebted for all this prosperity and improvement—this intellectual, moral, social, educational, and even material development, than to the man who, even at the darkest hour of her temporary depression, when her own sons were ready to forsake her, would never leave her; but clung to her through all vicissitudes, determined neither to give up her university, nor suffer its real estate to be sacrificed? We had an opportunity, only a few years ago, of visiting Nashville, and while there, of comparing her past and present condition. We examined somewhat closely into the influences which have been at work to make her what she is. In all we saw and heard, we were more and more impressed with the conviction that the prominent elements and agencies of her growth, and of her present elevated character as a city, were those which had originated on that same College Hill. We found that the "Old University," though for a season suspended, was in fact still governing the city. We found that most of the leading men, in all the learned professions, mercantile pursuits, and even mechanic trades, had, in one way or another, been connected with the university, and in a measure *educated* by it. We found that many of her most gifted alumni from other parts of the state, and even from other states, after rising to wealth and influence at home, had worked their way back to Nashville, and were now contributing all the resources of their talents, their experience, their attainments, and their fortunes to the onward and upward growth of the city. We found that thus, congregating at Nashville, and throwing the whole weight of their character, their public spirit, their enterprise, their love of education into all the intercourse of society, and all the walks of business, and the whole public administration of the city, they were not only making the capital of Tennessee an emporium of wealth and an Athens of learning, but sending forth an influence over all the surrounding region—nay, one that must be felt in every nook and corner of the state. We found that thus there was a great elevating moral power at Nashville—the power of letters—the power of education—the power of her own university. And when we saw all this—saw *how* the city had grown, and *why* it had grown, to its present enviable position of intellectual and moral power—we remembered some of those matchless appeals, and arguments, and vindications in favor of the higher learning as the nucleus of all that was great and good, which, for

twenty-six years, Nashville had never failed to hear. The predictions were all fulfilled or fulfilling, though the eloquent tongue that spoke them was now silent. And we felt that, if Nashville should ever erect a public monument to any man, the honor was due to her eminent educator—PHILIP LINDSLEY.

Whether then we measure the results of his great life-work by its special effect upon the city of his adoption, or by its wider influence upon the progress of education in Tennessee, or by its still wider impression upon the whole South West, through the influence of his pupils—not to speak of his writings and general influence abroad—we think it can not be questioned that he has left his mark, deep and ineffaceable, upon his country and his generation. And we doubt not that, as it regards all that earlier portion of his labors, at the east, of which we have here said nothing, there are men still living in various parts of our country—once his pupils, but now leading citizens—statesmen, jurists, divines, educators—who could bear witness to his eminent abilities and to his important influence upon their own character and destiny. It can not be questioned that he was among the leading spirits of our times, and possessed one of the most acute, thoroughly disciplined, and accomplished minds in our country. He was himself a living illustration—and a noble one—of that higher culture and scholarship of which he was, through life, the eloquent advocate and defender. He never crossed the waters; but, had he gone, there can be no doubt that, as a *Grecian* and a *savant*, he would have done honor to his country in any circle of the European *literati*. Devoting all his fine powers and his ripe scholarship to the great work of education, and casting in his lot for life with the people of the West, he has set a noble example of consecration to all young men of genius. Nor will the example be lost. A great state will not soon forget the memory of her adopted son, who so early came to her help, and so long labored for her good, in the very front rank of her scholars and educators.

But our task is done. It has been to us a labor of love. Would that we could have made it a worthier tribute to his memory. We have at least been able to group together some of his own glowing and weighty thoughts. It was a striking and fitting Providence that he should be permitted to return and die on the very scene of his labors—in the presence of his fellow-citizens—in the midst of his brethren of the general assembly of the church—in the arms of his children. Such an exit, after such a life, was more blessed and more glorious than that of the soldier on the field of his fame, and in the very onset of victory. It was the ready and sublime ascent of the veteran teacher from the bosom of his early pupils, and at the sum-

mons of the Great Master, who was calling him to rest from his toils, in that world of light where we shall see eye to eye and *know* even as we are known.

His mortal part sleeps in the rural cemetery adjacent to the city, beside the dust of his kindred and many of the great and good who have been gathered there. In that quiet valley of the dead, from which spreads out in the distance the living panorama of the city—the spires and turrets of its churches, the graceful sweep of its bridges, the classic walls of its university, its medical and high schools, the proud dome of its capitol towering to the sky, the gentle flow of the Cumberland toward the setting sun, and over all the blue vault of heaven—there, with his compeers and predecessors, his friends and pupils, does his body await in hope the resurrection of the just. He rests from his labors, and his works do follow him.

Such a life, when we consider its triumphs, its trials, its influences, and its issues, both temporal and eternal, may well be called a great epic. Well may it inspire the young with patriotic ardor, and with high resolves to excel in every honorable and useful calling. Well may it cheer the faithful fellow-laborer with God in the fields of education, through all the heat and burden of the day. Nobly and impressively does it teach the grand moral lesson that we labor not in vain, when we labor in the Lord and for the good of our fellow-men. Let us not be weary in well-doing; for in due season we shall reap, if we faint not.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

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